

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

04. Designation of Individuals (04. Puggalapaññattipāḷi)

3. Designation of Individuals by the Threes
(3. Tikapuggalapaññatti)

[Pp 2.3, PTS 28-38]



PaliVerse

04. Designation of Individuals

3. Designation of Individuals by the Threes

91. And what person is desireless? Here a certain person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born. He hears - "The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." He does not think thus - "When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!" This is called a person "desireless".

92. And what person is hopeful? Here a certain person is moral, of good character. He hears - "The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." He thinks thus: "When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!" This is called a person "hopeful".

93. And what person is free from desire? Here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. He hears - "The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." He does not think thus - "When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!" What is the reason for this? Because whatever hope for liberation he formerly had when unliberated, that has been calmed. This is called a person "free from desire".

94. Therein, what are the three persons like the sick? Three sick persons - here a certain sick person, whether obtaining suitable foods or not obtaining suitable foods, whether obtaining suitable medicines or not obtaining suitable medicines, whether obtaining a proper attendant or not obtaining a proper attendant, does not recover from that illness. (1)

But here a certain sick person, whether obtaining suitable foods or not obtaining suitable foods, whether obtaining suitable medicines or not obtaining suitable medicines, whether obtaining a proper attendant or not obtaining a proper attendant, recovers from that illness. (2)

But here a certain sick person, only obtaining suitable foods and not without obtaining them, only obtaining suitable medicines and not without obtaining them, only obtaining a proper attendant and not without obtaining one, recovers from that illness. (3)

There, that sick person who only obtaining suitable foods and not without obtaining them, only obtaining suitable medicines and not without obtaining them, only obtaining a proper attendant and not without obtaining one, recovers from that illness - dependent on this sick person, meal for the sick has been allowed by the Blessed One, medicine for the sick has been allowed, attendant of the sick has been allowed. And dependent on this sick person, other sick persons too should be attended to.

Just so, there are three persons like the sick existing and found in the world. Which three? Here a certain person, whether obtaining the seeing of the Truth-finder or not obtaining the seeing of the Truth-finder, whether obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder or not obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder, does not enter upon the fixed course, the right path, in wholesome mental states. (1)

But here a certain person, whether obtaining the seeing of the Truth-finder or not obtaining the seeing of the Truth-finder, whether obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder or not obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder, enters upon the fixed course, the right path, in wholesome mental states. (2)

But here a certain person, only obtaining the seeing of the Truth-finder and not without obtaining it, only obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder and not without obtaining it, enters upon the fixed course, the right path, in wholesome mental states. (3)

There, that person who only obtaining the seeing of the Truth-finder and not without obtaining it, only obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder and not without obtaining it, enters upon the fixed course, the right path, in wholesome mental states - dependent on this person, the proclamation of the Teaching has been allowed by the Blessed One, and dependent on this person, the Teaching should be taught to others too. These are the three persons like the sick existing and found in the world.

95. And what person is a body-witness? Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, some of his mental corruptions are utterly eliminated - this is called a person "a body-witness".

96. And what person is one attained to right view? Here a certain person understands as it really is: "This is suffering"; understands as it really is: "This is the origin of suffering"; understands as it really is: "This is the cessation of suffering"; understands as it really is: "This is the practice leading to the cessation of suffering", and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom, and having seen with wisdom, some of his mental corruptions are utterly eliminated - this is called a person "one attained to right view".

97. And what person is liberated-by-faith? Here a certain person understands as it really is: "This is suffering"... etc... and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom, and having seen with wisdom, some of his mental corruptions are utterly eliminated, but not as one attained to right view - this is called a person "liberated-by-faith".

98. And what person is of foul speech? Here a certain person is a liar, having gone to an assembly or having gone to a company or having gone among relatives or having gone among a guild or having gone among the royal court, being brought forward and questioned as a witness - "Come, good man, tell what you know," he, not knowing, says - "I know," or knowing, says - "I do not know," or not seeing, says - "I see," or seeing, says - "I do not see." Thus for his own sake or for another's sake or for the sake of some trifling material gain, he becomes a conscious speaker of falsehood - this is called a person "of foul speech".

99. And what person is of flower-like speech? Here a certain person, having abandoned lying, abstains from lying, having gone to an assembly or having gone to a company or having gone among relatives or having gone among a guild or having gone among the royal court, being brought forward and questioned as a witness - "Come, good man, tell what you know," he, not knowing, says - "I do not know," or knowing, says - "I know," or not seeing, says - "I do not see," or seeing, says - "I see." Thus for his own sake or for another's sake or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood - this is called a person "of flower-like speech".

100. And what person is of honey-like speech? Here a certain person speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people - this is called a person "of honey-like speech".

101. And what person has a mind like a sore? Here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as a festering sore, when struck by a stick or a potsherd, discharges even more exceedingly, just so here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure - this is called a person "with a mind like a sore".

102. And what person has a mind like lightning? Here a certain person understands as it really is: "This is suffering"; understands as it really is: "This is the origin of suffering"; understands as it really is: "This is the cessation of suffering"; understands as it really is: "This is the practice leading to the cessation of suffering". Just as a man with eyes in the darkness of the night might see forms by a flash of lightning, just so here a certain person understands as it really is: "This is suffering"; understands as it really is: "This is the origin of suffering"; understands as it really is: "This is the cessation of suffering"; understands as it really is: "This is the practice leading to the cessation of suffering" - this is called a person "with a mind like lightning".

103. And what person has a mind like a diamond? Here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct

knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Just as there is nothing that a diamond cannot pierce, whether gem or stone, just so here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions - this is called a person "with a mind like a diamond".

104. And what person is blind? Here a certain person does not have such an eye by which eye he might acquire wealth not yet acquired or make prosper wealth already acquired; and he does not have such an eye by which eye he might know wholesome and unwholesome mental states, might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts - this is called a person "blind".

105. And what person is one-eyed? Here a certain person has such an eye by which eye he might acquire wealth not yet acquired or make prosper wealth already acquired; and he does not have such an eye by which eye he might know wholesome and unwholesome mental states, might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts - this is called a person "one-eyed".

106. And what person is two-eyed? Here a certain person has such an eye by which eye he might acquire wealth not yet acquired or make prosper wealth already acquired; and he has such an eye by which eye he might know wholesome and unwholesome mental states, might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts - this is called a person "two-eyed".

107. And what person is of overturned wisdom? Here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Even having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Just as a water-pot turned upside down - water poured into it runs off, does not remain. Just so, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Even having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end - this is called a person "of overturned wisdom".

108. And what person is of lap-like wisdom? Here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the

end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Just as various edibles are scattered on a person's lap -sesame seeds, rice grains, sweets, jujube fruits. He, rising from that seat, might scatter them due to a lapse of mindfulness. Just so, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end - this is called a person "of lap-like wisdom".

109. And what person is of broad wisdom? Here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. Even having risen from that seat, he attends to the beginning of that talk, attends to the middle, attends to the end. Just as a water-pot set upright - water poured into it remains, does not run off. Just so, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. Even having risen from that seat, he attends to the beginning of that talk, attends to the middle, attends to the end - this is called a person "of broad wisdom".

110. And what person is not free from lust towards sensual pleasures and existences? Stream-enterers and once-returners - these are called persons "not free from lust towards sensual pleasures and existences".

111. And what person is free from lust towards sensual pleasures but not free from lust towards existences? A non-returner - this is called a person "free from lust towards sensual pleasures but not free from lust towards existences".

112. And what person is free from lust towards sensual pleasures and existences? A Worthy One - this is called a person "free from lust towards sensual pleasures and existences".

113. And what person is like an inscription on rock? Here a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time. Just as an inscription on rock does not quickly fall apart by wind or by water, it is long-lasting; just so here a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time - this is called a person "like an inscription on rock".

114. And what person is like an inscription on earth? Here a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time. Just as

an inscription on earth quickly falls apart by wind or by water, it is not long-lasting; just so here a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time - this is called a person "like an inscription on earth".

115. And what person is like an inscription on water? Here a certain person, even when spoken to roughly, even when spoken to harshly, even when spoken to disagreeably, is in harmony, is connected, is friendly. Just as an inscription on water quickly falls apart, it is not long-lasting; just so here a certain person, even when spoken to roughly, even when spoken to harshly, even when spoken to disagreeably, is in harmony, is connected, is friendly - this is called a person "like an inscription on water".

116. Therein, what are the three persons like coarse cloth? There are three cloths - even a new cloth is ugly and of unpleasant contact and of little value, even a middling cloth is ugly and of unpleasant contact and of little value, even an old cloth is ugly and of unpleasant contact and of little value. Even an old cloth they use for wiping pots or they throw it on a rubbish heap. Just so, there are these three persons like coarse cloth existing and found among monks. Which three? If even a new monk is immoral, of bad character, this is of his ugliness. Just as that cloth is ugly, this person is similar to that. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their harm and suffering for a long time. This is of his unpleasant contact. Just as that cloth is of unpleasant contact, this person is similar to that. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is not of great fruit, not of great benefit. This is of his being of little value. Just as that cloth is of little value, this person is similar to that.

If even a middling monk is... etc. if even an elder monk is immoral, of bad character, this is of his ugliness. Just as that cloth is ugly, this person is similar to that. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their harm and suffering for a long time. This is of his unpleasant contact. Just as that cloth is of unpleasant contact, this person is similar to that. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is not of great fruit, not of great benefit. This is of his being of little value. Just as that cloth is of little value, this person is similar to that.

If such an elder monk speaks in the midst of the Community. The monks said this to him - "What indeed is the use of your speaking, you fool, you inexperienced one, you too imagine you should speak!" He, angry and displeased, utters such speech by which speech the Community suspends him, like a cloth on a rubbish heap. These are the three persons like coarse cloth existing and found among monks.

117. Therein, what are the three persons like Kāsi cloth? There are three Kāsi cloths - Even a new Kāsi cloth is beautiful and of pleasant contact and very costly; even a middling Kāsi cloth is beautiful and of pleasant contact and very costly; even an old Kāsi cloth is beautiful and of pleasant contact and very costly. Even an old Kāsi cloth they use as a wrapper for jewels or they place it in a perfume casket.

Just so, there are these three persons like Kāsi cloth existing and found among monks. Which three? If even a new monk is moral, of good character, this is of his

beauty. Just as that Kāsi cloth is beautiful, this person is similar to that. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their welfare and happiness for a long time. This is of his pleasant contact. Just as that Kāsi cloth is of pleasant contact, this person is similar to that. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is of great fruit and great benefit. This is of his costliness. Just as that Kāsi cloth is very costly, this person is similar to that.

If even a middling monk is... etc. If even an elder monk is moral, of good character, this is of his beauty. Just as that Kāsi cloth is beautiful, this person is similar to that. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their welfare and happiness for a long time. This is of his pleasant contact. Just as that Kāsi cloth is of pleasant contact, this person is similar to that. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is of great fruit and great benefit. This is of his costliness. Just as that Kāsi cloth is very costly, this person is similar to that.

If such an elder monk speaks in the midst of the Community, the monks said this to him - "Let the venerable ones be quiet, the elder monk speaks the Teaching and the discipline." His word goes to be deposited, like Kāsi cloth in a perfume casket. These are the three persons like Kāsi cloth existing and found among monks.

118. And what person is easily measured? Here a certain person is agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties - this is called a person "easily measured".

119. And what person is difficult to measure? Here a certain person is unagitated, not arrogant, steadfast, not garrulous, not of loose speech, mindful, fully aware, concentrated, with fully focused mind, with controlled faculties - this is called a person "difficult to measure".

120. And what person is immeasurable? Here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions - this is called a person "immeasurable".

121. And what person should not be associated with, should not be kept company with, should not be attended upon? Here a certain person is inferior in morality, concentration, and wisdom. Such a person should not be associated with, should not be kept company with, should not be attended upon, except out of sympathy, except out of compassion.

122. And what person should be associated with, should be kept company with, should be attended upon? Here a certain person is similar in morality, concentration, and wisdom. Such a person should be associated with, should be kept company with, should be attended upon. What is the reason for this? "For us who have attained similarity in morality, there will be talk about morality, and that will be comfortable for us, and that will flow on for us; for us who have attained similarity in

concentration, there will be talk about concentration, and that will be comfortable for us, and that will flow on for us; for us who have attained similarity in wisdom, there will be talk about wisdom, and that will be comfortable for us, and that will flow on for us." Therefore such a person should be associated with, should be kept company with, should be attended upon.

123. And what person, having honoured and respected, should be associated with, should be kept company with, should be attended upon? Here a certain person is superior in morality, concentration, and wisdom. Such a person, having honoured and respected, should be associated with, should be kept company with, should be attended upon. What is the reason for this? "I shall fulfil the incomplete aggregate of morality, or I shall support with wisdom here and there the complete aggregate of morality; I shall fulfil the incomplete aggregate of concentration, or I shall support with wisdom here and there the complete aggregate of concentration; I shall fulfil the incomplete aggregate of wisdom, or I shall support with wisdom here and there the complete aggregate of wisdom." Therefore such a person, having honoured and respected, should be associated with, should be kept company with, should be attended upon.

124. And what person should be shunned, should not be associated with, should not be kept company with, should not be attended upon? Here a certain person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born. Such a person should be shunned, should not be associated with, should not be kept company with, should not be attended upon. What is the reason for this? Although one does not follow the example of what one has seen in such a person, yet a bad reputation arises about him - "This person has evil friends, evil companions, evil associates." Just as a snake that has gone into excrement, although it does not bite, yet it smears one; just so, although one does not follow the example of what one has seen in such a person, yet a bad reputation arises about him - "This person has evil friends, evil companions, evil associates!" Therefore such a person should be shunned, should not be associated with, should not be kept company with, should not be attended upon.

125. And what person should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon? Here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as a festering sore, when struck by a stick or a potsherd, discharges even more exceedingly, just so here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as a firebrand of tinduka wood, when struck by a stick or a potsherd, hisses and sizzles even more exceedingly, just so here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as a pit of excrement, when struck by a stick or a potsherd, becomes even more foul-smelling, just so here a certain person

is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure; such a person should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon. What is the reason for this? "He might revile me, he might abuse me, he might do me harm!" Therefore such a person should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon.

126. And what person should be associated with, should be kept company with, should be attended upon? Here a certain person is moral, of good character -such a person should be associated with, should be kept company with, should be attended upon. What is the reason for this? Although one does not follow the example of what one has seen in such a person, yet a good reputation arises about him - "This person has good friends, good companions, good associates." Therefore such a person should be associated with, should be kept company with, should be attended upon.

127. And what person is one who fulfils morality, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom? Stream-enterers and once-returners - these are called persons who fulfil morality, who practise to a moderate degree in concentration, who practise to a moderate degree in wisdom.

128. And what person is one who fulfils morality and one who fulfils concentration, one who practises to a moderate degree in wisdom? A non-returner - this is called a person who is one who fulfils morality and one who fulfils concentration, one who practises to a moderate degree in wisdom.

129. And what person is one who fulfils morality and one who fulfils concentration, one who fulfils wisdom? A Worthy One - this is called a person who is one who fulfils morality and one who fulfils concentration, one who fulfils wisdom.

130. Therein, what are the three teachers? Here a certain teacher declares the full understanding of sensual pleasures; he does not declare the full understanding of material forms, he does not declare the full understanding of feelings. But here a certain teacher declares the full understanding of sensual pleasures and declares the full understanding of material forms; he does not declare the full understanding of feelings. But here a certain teacher declares the full understanding of sensual pleasures and declares the full understanding of material forms and declares the full understanding of feelings.

Therein, that teacher who declares the full understanding of sensual pleasures, does not declare the full understanding of material forms, does not declare the full understanding of feelings, that teacher should be seen as an obtainer of fine-material-sphere attainment. Therein, that teacher who declares the full understanding of sensual pleasures and declares the full understanding of material forms, does not declare the full understanding of feelings, that teacher should be seen as an obtainer of immaterial-sphere attainment. Therein, that teacher who declares the full understanding of sensual pleasures and declares the full understanding of material forms and declares the full understanding of feelings, that teacher should be seen as the Perfectly Enlightened One. These are the three teachers.

131. Therein, what are another three teachers? Here a certain teacher declares a self as true and reliable both in this present life and declares a self as true and reliable in the future life. But here a certain teacher declares a self as true and reliable in this present life, but does not declare a self as true and reliable in the future life. But here a certain teacher does not declare a self as true and reliable in this present life, and does not declare a self as true and reliable in the future life.

Therein, that teacher who declares a self as true and reliable both in this present life and declares a self as true and reliable in the future life, that teacher should be seen as an eternalist. Therein, that teacher who declares a self as true and reliable in this present life, but does not declare a self as true and reliable in the future life, that teacher should be seen as an annihilationist. Therein, that teacher who does not declare a self as true and reliable in this present life, and does not declare a self as true and reliable in the future life, that teacher should be seen as the Perfectly Enlightened One. These are also another three teachers.

The Exposition of Threes.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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